

by J White

Bickford Dunslane

A DISCOVERIE of Brownisme:

O R,

*A briefe declaration of some of the
errors and abominations daily
practised and increased among the Eng-
lish company of the seperation remayning
for the present at Amsterdame in
Holland.*

*A wicked man deceiveth his neighbour, and leadeth
him into a way that is not good. Pro. 16. 29.*

By Thomas White.



L O N D O N

Printed by E. A. for Nathaniell Fosbroke and
are to be solde at his Shop at the West end
of Pauls. 1605.





To the Reader.



Two extremities (dangerous) there are which in these dayes bring no small detriment or annoyance to the Church of God. The one Atheistical prophanes, which is fearful; and the other hipocritical contention, which is abominable. And these howsoeuer they seeme to differ the one from the other, yet the one is strengthened and hardned by the other, and this with a mutual reciprocation:

Against both these, the holy Ghost applies a soueraigne remedie: *Heb. 13. 14. Followe after peace and holines, without which no man cā see God. And Luk: 1. 14. 15. That we being deliuered from ourenemies, might serue him in holines and righteousnes (to auoyde prophanes) before his face (to flye hypocrisie) all our dayes.*

To the Reader.

Of the latter of these, or rather of both, (for the former oft times proceedeth from the latter, howsoever for a while enuy palli-
ateth it selfe vnder the name of zeale as both
are signified by one Greeke word) I haue gi-
uen an instance in this treatise following in
that congregatiō, which God hath made as
a spectacle for others to beware of rash, hea-
dy, and contentious courses.

This haue I done (all other peaceable
meanes being before vsed) for the discharg-
ing of mine owne duety both to God and
his Churches, the staying of others, who
would neuer be so affected to them as they
are, if they knew their fearefull estate.

If eyther for the breuity or rudenes of the
stile it satisfie thee not: for the former I cō-
fesse that I haue rather endeauoured to
point at things briefly, then by dilating to
fill vp large volumes, of purpose omitting
many the vilest things, partly for offending
chaste eares, partly for sparing them, vnlesse
further occasion be ministred by theselues.

And as for the rudenes of the stile, either by
super-

To the Reader.

superfluous repetitions, or redundant speeches, let the inconuenience both of time & place something excuse me, being but newly arriued, neyther enioying health, nor help of bookes in the penning therof; my minde also many waies distracted about other busineses. The time to come may bring foorth some further thing more answerable to thine expectation: In the meane time accept this in the best part. And the Lord giue thee vnderstanding in all thinges.



Some of the
repetitions, or redundant
phrases, which are
found in the
writing of the
author, may be
considered as
indicating a
want of
care in the
composition,
or a want of
skill in the
arrangement
of the
matter.





A

BRIEFE DISCOVERYE,
of some of the errors and abominations,
dailye practised and increased, amongst the
English Companye of the seperation,
remaining for the present at
Amsterdam in
Holland.

IT may seeme strange, that
any, who pretend (aboue all
other) sinceritie in Religion,
and there-vpon forsake their
owne natiue Country, should
yet notwithstanding, be found
to abound aboue others with
all kinde of debate, malice, adulteries, cousonages,
and such other like enormities: And that so much
the more in the dayes of their banishment and ex-
tream pouertie, which outward affliction, doth
euen humble the wicked: And yet so farre from re-
pentance, that when they are shewed and admoni-
shed of their euill dealinges, they seeke to couer,
hide,

A discoverie of Brownisme.

hide, cloake, reproach and reuile their admonishers of better counsaile; which for mine owne part I could haue borne in silence, committing it to him that iudgeth iustly the sonnes of men: yet least others be deceaued by the, as some of vs haue beene, and should be drawn by them through their painted colour of holinesse to partake with their abominations and vnfruitfull workes of darkenes, & to ruine with them to that fearefull extremitie in cōdemning al other churches & men: I thought it my duetie according as my leasure (which is small, & my abilitie which is lesse, would permit) vpo experience to giue warning to others of their leaders cuil dealing, wherby their people are deuoured.

And, although I knowe I shall object my selfe heerein but to the reproach of virulent and venomous tongues, yet shall I be content to beare it, that others may reape benefit thereby. Neither doe I this, any way to discourage the true vpright hearted, but rather that all that call vpon the name of the Lord, may learne to cast frō them the cloake of hypocrisie, and the leauen of contention and maliciousnes, and so not in shewe, but in deed departe from iniquitie, least they reape the fruites thereof as these haue done.

I haue already written to their leader *M. Fr. Johnson*, of his (with the rest of their elders) falshood, shittings, and other contraryties: as also laying to their charge, partaking in and with their church in these blasphemous doctrines.

A discovery of Brownisme.

3

1. That they held it lawfull for a man to live with
her that is not his wife, rather then to reueale him-
selfe, which first denyes the prophecy of Christ:
secondly destroyes the nature of repentance, and
thirdly is a fundamētall error cōtrary to these scrip-
tures. *Math. 23. 28. Rom 3. 8. & 6. 1. Heb. 6.*

2. That there are qualities in God not essentiall, &
that loue in God is not of his being, but that the selfe
same loue that is in god, that is also in vs, which ouer-
turnes the nature of God, and the simplenes of his
being, and is a ground of samulisme, and a blasphe-
mous Doctrīne contrary to these scriptures. *Ex. 3.
14. Es. 43, 25. 1. Iohn. 4. 8.*

To this he promised answer and performed it
not, though he tooke no small paines by falsifying
to discourage the witnesses, but was content to let
it lye vpon him vnanswered, so becomming by his
own confessiō a dūbe Minister. Now therefore I see
no further cause of writing to him, but will turne
to the Christian Reader; giuing him a taste of their
dealing, both in writing and practise, professiō &
conuersation, and yet laying that to their charge
wherof due prooffe can bee made, as the Reader
shall well perceiue by my proofes, & their answers
iudging indifferently.

They indeede are the men, that accuse others of
simplicitie, absurdity, inconstancy in turning their
coates, of being hearers and not doers of the word,
of retayning open offenders & so becomming ca-
ges of euery vncleane bird, of being neither willing

B

nor

Page. 147.
Last answ.
to M. Iac.

Answer
to M. H.

nor able to iustifie their estate, and this not alone of
 Answer to their country-men but against those Churches al-
 M. Iun. let: so with whome they liue.

1. But what if themselves haue . 1. betrayed their
 owne cause in writing. 2. Giuen the blacke letter
 of condēnation not alone to the churches of Christ
 that eyther are, or haue beene since the Apostles
 daies, but also to theselues, & their practise by their
 describing of a visible Church?

3. Doe practise that amongst themselves which
 they condemne vterly in others, & haue amongst
 themselves open and notorious cōsners, and such
 other like offenders?

4. Haue giuen themselves ouer to Sathan, and
 brought the curse on their owne heads by wick-
 ed and vngodly excommunications. Are they then
 As in the True de- *the holy assembly of Saints marching in such a heauen-*
 script: of a ly order after the Lamb, whether soeuer hee goeth,
 visible Ch: *whereunto no vncleane thing entreth, nor remaineth?*
 whether these accusations bee true or no, let the se-
 quele declare.

And first that Master *Fr. Ih.* hath vterly dispro-
 ued the maine drift of all his booke, and so betray-
 ed his owne cause; As Christ alleaged against the
 Mat. 12. 27 Pharises, the example of their owne Children, that
 they might be their iudges: so may I his owne wri-
 tings against himselfe, that they may be his iudge,
 which thus I shew.

Last answ: The drift of his booke is by the description of a
 to M. Ia. true church, to discover the false. This description

A discovery of Brownisme.

5

- as oft elsewhere, so also he hath, Page 196. last answer to *M. Iac: viz.*

That a true visible Church of Christ, is a company of faithfull people, called out by the word of God, and seperated from the world, and the false waies thereof, gathered and ioyned together in fellowship of the Gospell, by a voluntary profession of the faith and obedience of Christ. And his meaning of this discription doth further appeare by cōparing it with the third false Doctrīne alleadged by him, Page 158. of the same booke, as also with the 17. Art: of ther confesion, where hee expoundes it, by seperating his Church from vanitie, Idolatrie, dissolute life, and all false workes of darkenes.

This discription so propounded and expounded, he thus ouerthroweth, page 47. of the same booke before cited, where he affirmeth, *that the Israelites in Egypt were Gods Church*, prooues it by *Exod. 4. 22. 23.* euen then, *while they sinned with the Idols of Egypt*, alleadging *Ezek. 20.* If they committed Idolatrie with the Idols of Egypt, how were they then a company of faithfull people seperated from all false wayes? If he say this their sinne was not their generall estate, as he answers in an other case to *M. H.* Page 49. The place quoted by himselfe out of *M. H.* page *Ezek. 20.* shewes the contrary, affirming *none of them to haue forsaken the Idols of Egypt.* If he say this their sin was not of obstinacie, the same scripture sheweth that they were admōished, *v. 7.* yet they *rebelled against him. v. 8.* And as for the nature of their

Last answe:
to *M. Iac:*

A Discouery of Brownisme.

idolatrie it was heathenish; will he then say that Idolaters in their generall estate, with heathenish idolatrie, rebelling after admonition, are such a faithfull people seperate frō all false waies, as he describes a true Church to be? If not, how were they Gods Church?

Cic. orat: To vse Tullies words, *testimonium tuum quod in aliena re leue est, hoc contra te graue. &c.* Thine owne testimony which in an other case is of small weight, this against thy selfe is of much moment.

And heere he must remēber that he describeth not a true Church, what it ought to be, but what it is if it bee a true Church as the drift of that place, where this description is set down declares, As that,

Last answ: 1. *It is for the clearing the question betwene them.*
to M. Ia: 2. *For the discerning of the true church frō the false.*
Page. 196. 3. *Bids M. Iac compare their best assemblies with this description. &c.*

Otherwise his aduersary might haue answered, that though the Churches of England agreed not with that descriptiō, yet might they haue beene true Churches notwithstanding; and he had writtē nothing to any purpose against him.

Last answ: Moreouer in the answer to the preface of the
to M. Ia. same booke, Sect. 6. M. Fr. Ih. thus speakes: *Any Church though truely constituted, if they will rather abide in error then obey the voice of Christ, are not true churches.* And yet the Iewes in Egypt rebelling after admonition, are Gods church by his account: how well these thinges hang together let the Reader iudge. In like māner M. Ih. denies not. page 87.

of the booke before cited, that the Iewes in Christs time, yea and after his death, were true Churches, which had despised admonition before: *Lu. 7.30. Math. 23. 37.* yet this which *M. Iohns.* acknowledges, *M. H. Barrow* calles blasphemy: so well they agree together.

Refut. of Giff.

Is it possible so to ouerthrow the maine drift of his owne writings, and perceiue it not? Or is it not veryfied which the wise man speaketh? *The euill man is snared by the wickednes of his owne lippes.* And yet this booke he saith he did not make alone, but consulted with others heerein, and namely with Maister *Ainsworth*, a man that hath turned his coate as oft as euer *D. B.* if not oftner, whome hee tearmes *approoued in Christ*: and *Daniel Study* an elder of ther Church, a man, (not alone for his filthinesse with his wines Daughter, but also for supporting of manifest & shamefull vncleannes and coulning amongst them in others) fitter for the stewes thē to be an elder in any christiā sociery. No better is his dealing in condemning the Dutch & French Churches, for despising their admonition, and yet acknowledge the Iewes in Christ time, to be a true church, despising more admouition, and that of greater sinnes then euer they admonished the Elders of these Churches of: hēe that wauereth in his owne testimony, how shall his witnessse be receiued? but he is not alone content to confute *M. Ih. viz.* himselfe, except he doe also by his description cut off from being true churches in their ac-

Pro. 12. 13
Answ: to the pref. Sect. 1.

As namely in Iudith Holder and others.

*and viz. al-
le: ad b. 170.*

A discouerie of Brownisme.

count, all the churches of Christ that euer haue bin since the Apostles daies: 2. now are, yea and 3. the felues which thus I pooue.

If no church that hath beene since the Apostles daies or now is that we reade of, be seperate from al false waies in their accompt, then by his description and in their account must they be no true churches, but the former is true: therefore the latter.

The proposition is vndeniable from his owne description.

The Assumption is as certaine, as will appeare, in that they account the very vsing of the Lords Prayer as a Prayer, to be a false way, which was v-
Tertul: lib. de orat: missa legitima & ordinaria oratione, ius est superstruendi extrinsecus petitiones. &c. The lawfull and ordinary prayer (speaking of the Lordes prayer) being premised, &c.

2. For the Churches that now are, their dealing with the Dutch and French Churches declare it sufficiently: & howsoeuer they seeme to put difference betweene those churches in the Low Countries whome they haue admonished, and those that they haue not; yet to put the matter out of doubt, let him tell vs if they account it not Apostacy for one of them, so much as once to heare the word preached in any congregation Dutch or French in all the Lowe Countries besides: Or if he can, let him name any one church on the face of the earth now, that holdeth not false wayes, yea euen in their
 constituc

A discovery of Brownisme.

9

constitution in their account : Neyther shall he shift off the matter with his distinction of faultye and false worshippe, for when hee hath put downe the difference, whereby he distinguisheth the one from the other, which yet he hath not done to my remembrance, then wil I shew him that there is no church that he can mentiō besides themselues, that holdes not onely faulty, but false waies also in their account, and that in their constitution.

Are not they then the blasphemers of the Christians and their churches? Or is not this to robbe Christ of his honour? Or may not that saying. *Pro. 11. 12.* bee verified of themselves: *Baz leregnchu chasar leb. He that despiseth his neighbour is a foole.*

3. But heerein others may pardon them, for they are as favourable to others as to themselves, for except themselves be agreeable to their owne description, after wounding others, they haue turned the point of their weapon into their owne bowels: that they are not seperate from all open offenders, and all false wayes appeares.

1. In that they retaine amongst them open offenders: to giue instance, one *Castle* was noted amongst themselves publikely in their meeting for counage, and that by one of their elders, and indeede knowne notoriously so to bee, which if *M. Ih.* doubts of, he may aske his elder *Sta: Mercer*, their Deacon: *Tho. Bishop: W. Knowling, Robert Jackson &c.* And yet would *M. Ih.* with his teacher *M. A.* and the rest of their elders, defend that hee ought

Mr. P. I. L.
W. N. and
others.
Robert Bay-
ly.

H. C.

ought not to bee publicly dealt withall for it, because it was not orderly made publique: and this before many witnesses: neyther did that *Castle* shew any repentance in like sorte of this sinne. Besides him was not *R. B.* (after other moste horrible adultery) publiclye accused in their meeting for creeping in at a windowe to come to bed to another mans wife in her husbands absence, yet was this man neuer publicly dealt withall, vntill this day for it, that I can learne. Or if these instances serue not their turne, what will they say to their Elder, *Daniel Studley*? (who together with his filthines afore mentioned, in supporting vncleanes in a woman a member of their church) did also refuse to pray with his owne wife a member likewise of the same Church, and yet will shew no repentance for thus doing, though he hath beene dealt withall for it; yea and worse carriage then this, of which his wife hath often and doth continually complaine, which though he be not ashamed to commit, yet I am ashamed to mencyon. I am sure *M. Th.* cannot pretend ignorance heerein, for hee hath beene tolde oft of his euill dealing though hee durst not, or would not redresse it. Or if these yet bee not enough, you shall haue more (if neede be) as *Indith Holder, Canady, Iacob Iohnson &c.* How are they the seperate from all open offenders? or are they not defiled by communicating with such? Or shall I say fitte members for such a fellowshippe? If they say this is not in their constitutio; I answere yes euen in their

the constitution they holde false waies, which thus I prooue.

1. In their constitution they holde. First that the Lords prayer is not to be vsed as a Praye, contrary to christes expresse cōmaundment, which is neyther against reason nor proportion of faith. Secondly, contrary to the tenor of the words, hauing the forme of a prayer in all things, as *Our Father, giue vs,* and *amen* annexed in the end, which shewes that they are petitions not positions or rules which are set downe in another forme. *Math. 77. 21. 22. 1. Ioh. 5. 14.* Thirdly, contrary to the vse of al christians, that wee reade of, as before out of *Tertulian* and others may be alleadged:

2. They hold also that it is not lawfull for the innocent parties, to retaine the offender, as the wife her husband, or the husband his wife, if either party haue committed adultery, no though the innocent party vpon the others repentance, forgiving the others sinne, be desirous still to liue with the other party in the marriage couenant as before, but haue excōmunicated the parties innocent for so doing, as namely *H.C. & one Homes his wife*, vpon this, diuers of them accused themselues of adulterye, that so they might be ridde of their wiues, as namely one *W. Holder* and *Tho: Canady*.

3. They haue altered many thinges which they held in their constitution, as among other, that it was not lawfull for Apostates to beare office, then must they confesse that they did hold false waies in their

constitution, and so by consequent, then were no true Churches.

4 But what would it profit them to be free from false waies in their constitution, if their practise bee not according to their profession?

Answ : to
M. H:

This (to vse their owne wordes) makes their sin the more greuous. And sith their knowledge is but in part as well as their loue, are not they as well as others subiect to erre in constitution as well as practise? If M. Fr. Iohnson with his other helpers should yet finde out a further shift, & say that their meaning in their description afore mentioned, is, that *A true church must be seperate frō all false waies, which they see,* for the preuening of them therein, I answer:

1. If they had ment onely such false waies, it had beene needefull in the description to haue implied so much.

2. Though they haue beene already pressed with exceptions against this discription, yet haue they no where as yet taken vp this starting hole that I can perceiue.

3. Yet if now they should, they haue stopped it themselves, Page. 107. 108. 127. of *his last answer to M. Iac.* and in other places of their writings.

4. Let them minde, whether enough hath not beene shewed them for the clearing of these errors in their constitution before cited.

5. Whether they giue not their aduersaries advantage if they should thus answer:

Besides

Besides that there bee false waies, which though they were held of ignorance, would disanul a company so gathered, from being Gods Church notwithstanding.

Thus haue they paued their way with snares, to entrappe themselues. Had not the simple neede to take heede how they take vp wares vpon their credit? And haue they not abused the world that publish in print, *that they neyther receiue nor retaine any such as care not how they borrow and make no conscience to pay againe?* I doubt not but their owne hearts know how false this is, in *Io. Nicholas* and others.

Page. 202.
last answ :
to Ia.

And heere it shall not be amisse to put downe a briefe opposition betweene their *true description of a visible Church, and their practise*: that so the Reader may the better perceiue the difference between their profesison & practise, & this onely in some few knowne particulars, by this description. First for the Pastor :

I. The Pastor must bee indued with much patience: but their Pastor with much impaciencye, as hath appeared not alone in his dealing with *M. Ad.* and his Brother *G. I.* and his threatning to forsake his owne congregation when he was crossed of his minde: all which are discouered alreadye by his brother: Page 126. 143. 144. and knowne to be true by other witnesses, but also in other particulars whereof some shall be after mencioned. *An angry man stirreth vp strife and a furious man aboundeth in strife.*

Of his booke entituled *A discourse of certayne troubles and sundry other things touching the Church of England.*

deth intransgression.

2. The Pastor of the true Church must be louing & cōpassionate, but their Pastor vnnatural & vnmmerciful, & that to his own father, yea for the time which his Father was with his Brother *G. I.* hee would not so much as once see him, or relieue his necessitie, though he were not yet excommunicated frō the. This I heard iustified to his face before
 By M.S. P^{ro} 10. 17. 21. many witnesses, and he could not deny it: *so true it*
 & 20. 20. *is, that he that begetteth a foole, begetteth himselfe sorrow,* as the wise man speaketh. For the teacher:

1. The teacher of a true Church is sincere: their teacher steined with Hypocrisie, as in his dealing concerning *G. I. M. St.*

2. The teacher of a true Church must bee vnreproouable: but their teacher is spotted againe and againe with Apostasie in their account as before hath beene noted.
 1. Tim, 3.

3. The teacher of the true Church must take diligent care to keepe the Church from errors: their teacher hath beene a meanes to bring in, and defend false Doctrines, as the latter of those two before mencioned and others that may bee alleaged. For the Elders:

1. The Elders of a true Church must bee indued with the spirit of God: their Elder *Da. St.* with the spirit of vncleanes.

2. The Elders of a true church must see the lawes of God kept: their Elder would defend the transgressing of them in himselfe and others.

3. The

3. The Elders of a true church doe gouerne their owne houses orderly: but the Elders mencioned most disorderly as else where is cited.

4. The Elders aforesaid must bee louing: their Elder *D: St:* cruell and tyranicall, in so much that some of their owne mēbers haue complained, that if they had a matter as cleare as the sunne against him, yet durst they not deale with him for it.

Before M.
Powell and
others.

5. The elders of a true church, must be vnreproo-ueable: but their Elder *St: Mer:* hath (as their teacher) beene noted for Apostasie. For the Deacons:

1. The Deacons of the true Church of Christ, must haue a pure conscience & must not bee giuen to filthy lucre. But their Deacon *Christoph: Bow:* for his deceiuing of many poore, euē of their owne companie, of halfe that which the Magistrates of *Narden* had giuen them weekelye, was thereupon (when it came to light) through widdow *Col-gates* meanes called *Indas* the purte-bearer in *Narden* for so doing: Not to speake of many such like instances that by him may be giuen. And for the Elders ioyntly:

1. The church of Christ doe priuately admonish a private sin of a holy & louing affection: but their Elders could call, *R: W:* before thē in the first place, for a private thing: & threatē her excomunication for that which after ward for shame they let fall.

And for the peoples vncleanes, couising, disgracing, backe-biting, & vndermining one of another amongst themselves, it is a thing so common and

A discovery of Brownisme.

well knowne of them at home and abroad, that I neede not in this place to speake further of it, heauen and earth can beare me witnesse against the in those things: oh that they would apply vnto themselves and their practise that which the Prophet *Jeremie* speakes! *Will they steale, murther and commit adulterie &c. And yet crie the temple of the Lord, the temple of the Lord:*

Are these then this beautifull? yea moste wonderful church, ravishing the senses to conceine of it? are these the Saints then marching in such a heauenly and gracious aray, where euery stone hath his beauty, his burthen, and his order, where no law is wrongfully wrested, or wilfully neglected, no truth hid or peruerterd? or rather haue they not deluded many poore soules, with such swete wordes, who when they haue seene their estate, and their expectations so frustrated: haue vsed these wordes: They neede neuer seperate themselves, if they liue thus: for any Godly societie wil quickly thrust them out from them so practising as they doe.

*W.F. &
E.H.*

Certainely this their *description of a visible Church* is as cleare a testimony, and as pregnant a sentence of condemnation against themselves and their practise as may be possible.

But yet that their hypocrisie may further appeare, let me giue the reader a taste also of their dealing in condemning others: euen in those things that they would and doe practise themselves, & that in these particulars,

I. They

1- They condemne others, for communicating Page. 157.
with open offenders and yet practise it themselves
as is before shewed.

2. For making men to sweare to accuse them- Page. 63
selves, yet *M. Ih.* practised the same to one *I. L.*, and John Lan-
it is moreouer a common practise among them, den.
both publicly and priuately, so to doe, yet would
their Elder *Dan*, *Studly* neuer so much as denye
the matter of incest with his wiues Daughter, for
the clearing of himselfe, though hee were re-
quested for the satisfying of weake Bretheren so to
doe.

3. They condemne the Dutch churches, for bap- Answ : to
tising the seede of those that are not members of *Iun.* let-
their church, and yet *M. Iohnson* with the rest could ters page
offer to receiue *M. Deuksberies* childe to Bap-
tisme, and were offended at *G. I.* for withstanding it: George Ioh.
and yet he neyther was, nor would ioine himselfe
as a member vnto them.

4. In like manner doe they deale with the Dutch Consisting
churches of *Amsterdam*, for hauing but one church of so greate
in the Cittie. And yet *M. Iohnson* to vrge others a multitude
to ioine to them: (which for diuers disorders a-
mongst them would not so doe) could alleadge
that there was no warrant for two seuerall church-
es to be in one city in the scriptures.

5. In the place aboue quoted, they giue the like
sentence against the Dutch and French Churches,
for deciding matters by the elders, without the bo-
dy of the church, and not suffering in this respect
the

the 18. of *Mat.* rightly to be obserued amongst them: and yet their Elders, viz: *M. Fr. H. and his fellowes*, could decide one *T. Canadyes* matter, who had accused himselfe to be rid of his wife, and this without their knowledge or consent: But the said *Canady* not resting in the Elders determination, brought it to their Church, alleadging that he had iniury done to him, in that *W. H* could bee seperate from his wife on his owne accusation of himselfe of adultery, & he could not. And further to iustify the bringing of matters in the third place to their Elders (for so they practise before the matter bee brought to the whole church) they could alleadge the very same reasons against *M. P.* that they had before condemned in the Dutch. And for the 18. of *Mat.* how it is made a matter of partialitie and enuie, yea a cloake to couer filthines withal at euery pinch amongst them, would grieue ones heart to consider.

6. They condemne the Dutch & French aforesaid for worshipping God in the Idoll Temples of Antichrist, yet themselues suffer their poore to receiue the almes of the Dutch, which is a Sacrifice, *Phil 4. 18.* in the same place: and if they giue thanks in receiuing their almes (as duety both to God & man bindes them to doe) Then doe they likewise worship God in the Idoll Temples: neyther will it helpe them to say that it is not publique worship, which if they could prooue, yet the commaundement *Deut. 12.* if it be moral, as they account it, and

and must bee executed on these temples, then no
ciuill vse of them may be had at all; much lesse spi-
rituall.

7. They witness against the Dutch, for vsing
the censure of suspension. And yet themselves,
could suspend M. *S.* many moneths together be-
fore his excommunication, a man for learning &
gifts worthy of his preferment among the dutch,
and to good too be of their fellowship.

They condemn in others nonresidency, And Page. 65.
yet their Deacon D. Br. could neere three quarters Last answ:
of a yere be absent fro their church, saue that twise to H. I.
or thrice, about his Maisters businesse, hee came
ouer from London to Amsterdam to buye and sell
wares. And this without any leaue of their church
at Amsterdam so to doe. How did hee that hath an Rom. 12.
Office waite on his Office?

9. Lastly, they passe the like sentence on the M. 1b. &c.
Dutch, for becomming one body, with excom-
municates, when as they excommunicate their
owne members onely for hearing the word so
much as preached amongst the Dutch or French,
yet are they one body with an excommunicate
from the French church themselves. I might heere
also note their like dealing with the Dutch, for
their obseruation of certaine Holy daies: yet
doe these me obserue these holy daies as much as
the Dutch, as well in shutting their shops, as also
hauiing their publique meetings for worshippe on
these daies. Neyther haue they in so many yeares

M. ^a Fr:
1b: and the
rest.

Of the last
answ: to M
Ja:

Plautus.

220 . 221

222 . 223

224 . 225

226 . 227

228 . 229

230 . 231

232 . 233

234 . 235

236 . 237

238 . 239

240 . 241

242 . 243

244 . 245

246 . 247

248 . 249

250 . 251

252 . 253

254 . 255

256 . 257

258 . 259

260 . 261

262 . 263

264 . 265

266 . 267

268 . 269

270 . 271

272 . 273

274 . 275

276 . 277

278 . 279

280 . 281

space had time to debate and discuss this matter among them, as M. Ioh: Answered, Sect. 2. to the Preface, five yeares agoe. But it would be long, and tedious to bring the manifold examples that in this kinde may be alleadged, but will further answer, these may suffice. Now let us aske them, Are these things euill in others and good in them? or as the Poet speaks: *ius in non iustum non iustum iustum quod vobis lebet*: or wil they say as *Medea* in *Quid, video meliora proliq: de criora sequor*? But rather wil they heare the Apostle *Rom 2. 13*. W hat art thou that condemnest another and doest the same? Or the prophet *Pf. 50. 16*, W by takest thou my word in thy mouth & hearest to be reformed? Or Christ himselfe, hypocrite first cast the beame out of thine owne eye. *Mat. 7. 5*. One would litle thinke that knew not their euill dealing that euer they would snatch vp that to serue their owne turne, which they condemne in others.

And hence although I might declare their false and impertinent allegation of Scripture, as if it were no sinne to take the name of God in vaine & make the Scripture serue their fancy; but because this hath beene done already in part by G. I. in his booke page 85, which yet lyeth on them vnanswered, and vpon further occasion may be further

• Neh. 6. 8. manifested: I will passe by this, as also their false
Pro. 24. 28. accusations of whole Churches, as will appeare
Confess: by comparing the 7.^a accusatio, with the practice
with Iohn: of the Duch Churches, and come to the 4. thing
let: page, 54 that

that I proposed, namely, to shewe how they haue drawne the curse of God on themselues by rash, vniust and wicked excommunication.

1 And heere I may speak of 27 or thereabouts euen one halfe of them, at that time, and that of the elder sorte: which all within a very short space were cast out for refusing to come being sent for, to the meeting of the other part, although they answered, that on the suddaine they could not come at so short space and warning, for diuers busines, but would come at any other time which on both sides should bee thought conuenient, And although one of the *H.A.* was distracted in minde: but they spared none, & this excommunication was confirmed by the Pastor *M. Ih.* Howbeit, afterward was this excommunication repealed with fasting and prayer, and acknowledged to be rash and vniust, and all receiued in againe, and they that withstood their receauing in, were on the other side excommunicated. *W.A.* Notwithstanding, after this againe, because their Pastor was vrged to acknowledge his sinne by one of the *C.S.* they were all turned out againe. Such dallying with the Lords ordinances is fearefull.

2 As also how they deliuered diuers to Sathan for hearing the word preached in the Dutch church, though some were encouraged by their pastor and teacher so to doe, and promised to bee borne out in it by themselues, as namely *M. S.* yet after they brake promise with him & cast him out.

2. Or what will they say to this M. Johnson with diuers others of their leaders, put downe reasons vnder their hands, that Apostates might not beare office: from the Scriptures, and so practised yet after that M. Iohn warthes Apostacie was discountred, to keepe him in office, they altered their judgement and practise, and those that would not be brought to their will, they cast out likewise: although they would not answere their owne reasons in writing, as like unto as they had set them downe: nor suffer their owne reasons to be read in their meeting, being requested therunto. Is not this to play Satanas part to bring men to destruction, and not vs as good meanes to recover them out againe? M. Ad. for lesse Apostacie was not suffered to beare an inferior office among them.

Willia As-
plen.

Before his
departing
from them.

Besides, they haue cast out W. A. for recalling a former Schisme: yet the said W. A. did so still doth stand to that acknowledgement which was vnder his hand, wherewith all they were satisfied. Of this I with others haue written to them, but could get no answeres: yet that schisme was for not appealing to the Dutch Churches: and if they doe appeale, then hath M. W. with the rest refused utterly to be tryed by them.

5. Others they haue likewise accused, that being the parties innocēt desired to liue with the parties offenders, as man and wife together, as before they did in the marriage couenāts, ypon forgiveness

of

of their sin of adultery as already is mentioned in H.C. & one *Homes* his wife.

Hen. Cooke.

Another woman they excommunicated, because she brought not her Childe to Baptisme to them, when her husband had forbid her in any case so to doe, who had likewise reprooved diuers grosse abuses amongst the, and could receiue neither answere nor due repentance thereof from them; the woman alleaged that *Tymothies* mother was a faithfull woman, and one that brought yp her son in the feare of God from his Child-hood, yet did she not circumcise him: and no other cause mentioned, but that his Father was a *Grecian*. 1. *Tim.* 4. 6. 2. *Tim.* 1. 5. *Act.* 16. 3. whereunto shee could get no answere. Their * Doctor indeede said, that *Tymothies* mother was dead, and so he might haue said of *Moses*, and the Prophets too.

* And the onely doct-
or in the
world in
their ac-
count.

Then Pastor Maister *F. I.* made doubt of that Scripture, and staied her excommunication, as saying he would not consent to it: yet after the woman had a little vnfolded his euill dealing, the same Maister *F. I.* at the same time, could change his note and say, if that none else would, yet would he be the man that should excommunicate her. And indeede afterward they so did, and all that would not yeild to her excommunication, as namely Mistris *S. Widdowe Ch.* and *R. R.* though the chiefe * magistrat of the cittie forbid them so to doe. Diuers other reasons were alleadged about this matter, which we shall haue time to relate, after that we

* The head
haue skout.

A discoverie of Brownisme.

haue seene their answer to this, if they will be at leasure so to doe. Now may I not wish that they had not verified the Orators saying? *He that once passeth the boundes of modesty, becommeth impudent out of measure.*

Thus doe they abuse the holy ordinance of
Pol. virg: h: God to satisfie their owne reuenging stomacks,
4^o.cap.12 *non ita precipitanter in quemquam torquendum.* Is
 this the long suffering spirit of meekenes in reco-
 uering and seeking the lost?

Or doe they not knowe that the curse is not in
 vaine, if it cleaues not to them to whome it is gi-
 uen it lights on the giuer? Are not then their Bulls
 of excommunications so many curses on their
 owne partes? shall I say to vse their owne allegati-
Pl. iog. 17. on out of the Prophet, *As he loved cursing so shall it*
18. *come vnto him, and as he loved not blessing, so shall it*
be farre from him, and as hee cloathed himselfe with
cursing like a rayment, so shall it come into his bowells
like water, and like oyle into his bones? Surely God
Ex. 20.7. that will not holde him guiltles that taketh his
 name in vaine, will neuer such profanation of his
 name and ordinance to goe in vaine.

And for some of them that are by these accursed
 I know they haue learned Christ otherwise then
 so, as to feare the curse causeles. The Lord pro-
 mised to *Abraham* whose children they are, euen
 manye which they haue cast out, that hee would
Gen. 12.3. *blesse them that blesse thee, and curse them that curse*
2. Sam. 16. *thee. &c.* And let them say as *Dauid* of *Shimei*, *It*
12. *may*

A discovery of Brownisme.

35

may bee the Lord will doe us good for their cursing this day, yea, let them acknowledge Gods goodnesse towards them in drawing them out of their Tents, as I doe his mercy towards me in keeping me from ioyning with the, being yet sometimes addicted too much vnto the, before I perceiued their fearefull estate. I could cite many other things yet viler, as their Sauadge and cruell dealing to fatherlesse Children: as namely Maister P. and Maister B. his Children, and other such like.

But I like not now to saile further in this Ocean, but will content my selfe with the confession of their owne members, *W.C.* I thought (said he) *that W. Clerk, they had bene all Saints, but I haue found them all deuils;* and this before many witnessles: yet is this man still a member amongst them. And for these excommunicators the Lord giue them grace to repent, that they may neuer haue their portion among the cursed, to heare that fearefull sentence, *Goe ye cursed: which is the thing I wish them from my heart. Amen.*

Since then they haue confused their owne writings, and giuen the black sentence of condemnation to the other Churches of Christ that haue bene, yea and themselves, by their description, and practise that amongst themselves which they condemne in others: let others take heede howe they partake in their sinnes, least also they taste of their fond excommunications.

And for the prophane (not to speake here of the
popish

A defence of Brownisme

popish factio drowned in supersticio, whole fruites
are treachery) let them not heebly be hardened the
more in thier sinne, & prophanes, but rather seeing
they that strue if they strue not lawfully, doe yet
misle of the marke, they ayme at: what shall bee
the end of those that set not forward at all in the
waies of God: let them remember that the gate is
Math. 7. 13 strait and the way narrow that leadeth to life, &
the fewnes of those that finde it. And for the
Israel of God, The Lord giue them holynesse &
Heb. 12. 14 peace, without the which, they shall neuer see him
to their comfort.

*Hee that causeth the righteous to goe astray by an e-
uill way, shall fall into his owne pit. Pro. 28. 10.*

Thine in Christ.

Tho: White.

Since I had finished this treatise, I heare that *Tho:*
Canady before mencioned, hath liued in Sodometry
with his Boy, as the Apostle speakes of the hea-
Rom. 1. then, *men with men wrought filthines, &c.* and not-
withstanding his great wayling, is now cast out,
wherin it seemeth they haue forgotten their won-
Mat. 18. 22 ted allegation: *If thy brother sinne against thee not a-
lone vntil seauen times, but seuentie times seauen, thou
shalt for giue him: If hee returne againe and say it re-
penteth me. &c.*

Luc. 17. 4

Certaine



*Certaine briefe reasons proouing the
vse of the Lords prayer as a
Prayer.*

1. **A**N expresse commaundement neyther
contrary to nature, nor analogy of Faith,
and agreeable also to the drift and tenor
of the place, ought litterally to bee vnderstood and
obeyed.

But this, Mat. 6. 9. *et c.* And Luc. 11. 2.
kyrie eleison say our Father, &c. is such an ex-
presse commaundement &c. ergo It is also so
to be vnderstood and vsed.

2. It Christ had taught onely to pray to this ef-
fect, then had he taught nothing but that which
Iohns Disciples and al the faithful practised before:
for the Prayers of the Saints, as of *Salomon*, *Nehemiah*,
Daniel, were to that effect before.

3. Whatsoever Scripture hath in euery respect
the forme of Prayer, that is not alone matter of
Doctrine, but hath beene vsed also as Prayer.

But this Scripture Math. 6. 9. hath in euery re-

E

spect

A discoverie of Brownisme.

spect the forme of Prayer: as, *Our Father, give us, leade us, and amen, annexed in the end: ergo.* And indeed how can they tell, which were Prayers and which not, if not by their forme of Petition? whereby they are distinguished from Doctrines, & rules proposed in an other forme, as Mat. 7. 7. & 21. 22, 1. Ioh. 5. 14.

4. In a duety to bee vsed of all, the holy Ghost is plaine: but if those very words are not to bee vsed as a Prayer, no christian for 1500. yeares, & more, did vnderstand our Lords meaning.

But they say that the Apostles neuer vsed those very wordes in prayer. I answer:

1. An expresse commaundemēt is warrant sufficient witho ut example.

2. There is no example in the whole booke of Gen: of the obseruation of the Sabaoth for 2369. yeares space after the institution of it. Gen. 2. Neither to come nearer, is their any example of Baptising, *in the name of the Father, Sonne and holy Ghost*) yet is the commaundement of Christ sufficient warrant so to doe. Compare Math. 28. 19. with Act. 10. 28. & 19. 5.

3. It is the *Anabaptists* reasoning against childrens baptisme, asking for an example, whē otherwise there is sufficient warrant so to doe, yet are their Pretences as good or better then *M: Johnsons* in refusing obedience to our Lords commaundement for want of an example.

4. The Prayers mentioned in the new Testament,

A discovery of Brownisme.

ment, are such as were poured forth vpon speciall
occasion as Act. 4. 24. Ioh. 17.

5. Let them shewe mee an example where euer
the Apostles prayed before their Sermons; if they
can.

F I N I S.

Errata.

IN the Preface the first line, leaue out (dange-
rous) for Luc. 1. 14. 15. reade Luc. 1. 74. 75.
For *H. C.* read *H. Cooke.* Page. 10. in the margent
For latter, (reade former.) Page 14, line 22.

